

## Socialization and Education of Hadiths About Pandemics for The People of Karawang Regency

Debibik Nabilatul Fauziah\*, Yayat Herdiana, Yuna Tresna Wahyuna, Oyoh Bariah

Singaperbangsa Karawang University, West Java, Indonesia

\*Corresponding author: debibiknabilatulfauziah@staff.unsika.ac.id

### ABSTRACT

This devotion is motivated by the current disaster that occurred, namely the covid 19 pandemic that hit almost all countries in the world including Indonesia. Karawang as one of the regencies in West Java Province is in the red zone position of the Covid 19 spreading case. In order to provide awareness to the public of the importance of complying with 5 M in accordance with the government's advice to reduce the number of Covid 19 spread in Karawang, the focus of this service is to provide educational information on the community in the form of socialization and education of hadiths about the pandemic against mothers of jama'ah majlis ta'lim Miftahul Jannah located in Krajan Hamlet Cilamaya Village Cilamaya District Cilamaya Wetan Karawang Regency. Given the role of mothers as the vanguard to educate families at home will be important to comply with health protocols set by the government. The implementation of this devotional activity uses the method of lectures by teaching hadiths about the plague to the community. The result of this devotion is to enlighten the community about Islamic solutions during the outbreak based on the hadith of the Prophet (peace be upon him).

**Keywords:** Prophet, Hadith, Tha'un, Karawang, Covid 19

### INTRODUCTION

In this life man is often given tests and calamity, there is no one in his life who does not get disaster. God who is wise and wise must have the noble purpose of all his policies. Man is expected to learn from all of God's policies, whether in the form of pleasure or calamity. Every calamity that befalls His servant must contain wisdom, among others, to be a lesson for others, increasing the degree of one who is affected by the disaster and reducing the sins he commits. (Ahsin Sakho Muhammad, 2019)

Throughout history in some Areas of Islam there have been several outbreaks of disease, among the most prominent outbreaks are *Tha'un 'Amwas*, *Tha'un Jarif*, *Tha'un Fatayat* or *Asyraf*, *Tha'un Muslim bin Qutaibah*, and the plagues that occurred during the Abbasid, Mamalik, and Ayubiah dynasties in eastern and western Islamic regions. *Tha'un 'amwas* took place in 18 H/693 AD during the caliphate of Umar ibn Al-Khaththab. So named because it is converted to a small village called *'imawas* located between the cities of Al-Quds (Yarusalem) and Ramalah, it was in that village that this *tha'un* plague appeared and then spread to the region of Sham. Furthermore, the *tha'un* outbreak occurred in Bashrah in 69 H/688 AD, during the time of caliph Abdullah bin Az-Zubair known as *tha'un al-jarif* (*tha'un bah*). Then in 87 H/705 AD there was an outbreak of *tha'un fatayat* (girls) in Iraq and Sham, so named because *tha'un* befell women and girls first then befell men. The last *tha'un* during the Umayyad dynasty was *tha'un Muslim bin Qutaibah* in 131 H/748 AD, Muslim bin Qutaibah was the first person to die from this plague therefore the name *tha'un* is converted to his name. Then during the reign of the Mamalik dynasty of Sham and most of its territory was affected by the outbreak of *tha'un al-a'dhzam* (almighty) in 748 H. Named *tha'un al-a'dhzam* because the spread of the plague was very fast and the loss of life caused was very devastating. The plague devastated most of the populations of Halb, Damascus, Yarusalem and coastal areas. Wabah *tha'un* in 571 AD also spread in the territory of Morocco and Andalusia (Spain). That is how islamic regions bear witness to various crises from outbreaks, droughts and other calamities. (Nabilatul et al., 2021)

Currently approximately 210 countries in the world including Indonesia are being hit by a pandemic disaster called Covid 19, this virus was first found in Wuhan Province, China. The number of people infected with this virus penetrated 7.3 million people worldwide with a cure rate of 3.6 people. The Covid 19 pandemic in Indonesia put Karawang regency into the red zone for the past six to seven weeks. West Java Governor Ridwan Kamil assessed one of the factors that led to the high number of Covid-19 cases in Karawang was industrial indiscipline in reporting coronavirus cases in his company. (Farhan, 2021)

Community Service (PKM) aims to increase the resources of karawang community with the implementation of socialization and education of hadiths about pandemics to the community. This is expected to increase the religious knowledge of the community, especially in the field of hadith. In addition, this activity also aims to increase public awareness of the prevention of covid 19 transmission. The target of this PKM activity is the mothers of jama'ah majlis ta'lim Miftahul Jannah located in Krajan Hamlet Cilamaya Village Cilamaya District Cilamaya Wetan Karawang Regency. Given the role of the mother is the first school for her children, the behavior, speech and habits of a mother will always be a reference and imitated by the child. (Debibik Nabilatul Fauziah dan Yayasan Herdiana, 2021) So in the context of preventing the transmission of Covid 19 mothers are at the forefront of educating families at home on the importance of complying with health protocols set by the government.

### **METHOD**

PKM activities were held at the residence of Mr. H. Muhammad Fauzan Sirad in Krajan Hamlet, Cilamaya Village, Cilamaya Wetan Subdistrict, Karawang Regency. The method used in this PKM is a lecture method in the form of socialization and education of hadiths about pandemics for the community, namely the mothers of jama'ah Majlis Ta'lim Miftahul Jannah. There are 2 sources who socialize and educate the community, the first speaker is the head of the PKM team lecturer, namely Hj. Debibik Nabilatul Fauziah's mother, Lc., MA. Which explains the hadiths about the pandemic. The second speaker is an exemplary doctor of Karawang regency in 2020 as well as the administrator of the Indonesian Doctors Association (IDI) karawang branch, dr. H. Dede Ridwan Nugraha who explained about the development of the covid 19 pandemic in Karawang Regency, and socialized the importance of the community to always obey health protocols set by the government such as wearing masks, washing hands, maintaining distance, staying away from crowds and reducing mobility.

The PKM activity committee also applies strict health protocol standards to the people present, starting when the PKM participants come to prepare hand sanitizer and medical masks intended for participants who do not use masks, seats provided for participants are arranged at a distance so that there is no crowd, and after the activity is completed participants are given cloth masks and consumption in the form of heavy food and snacks.

### **RESULT**

Participants enthusiasm are very large in participating in this activity, but because the activities are carried out at the time of the pandemic, the people who follow this activity are restricted. The event was attended by 28 participants who were all mothers of jama'ah Majlis Ta'lim Miftahul Jannah Cilamaya Village, they listened to the material delivered by the two sources calmly and orderly. After participating in this activity participants have knowledge of pandemic-related hadiths, in addition they understand the dangers of the Covid 19 virus and its prevention efforts. Many villagers assume that the coronavirus is fictitious and even a hoax, but after participating in this activity the participants realized that the Covid 19 virus is a fact.

### **DISCUSSION**

Hadith or Sunnah as the second source of Islamic teachings is everything that comes from the Prophet Muhammad (peace be upon him) in the form of his words, deeds, determinations, and

morals either before being sent to be an Apostle or after. (Fauziah, 2013) There are three hadiths about the pandemic delivered at this PKM activity, namely:

1. Hadith about the plague of tha'un is a mercy for believers, namely the hadith narrated by Aisha that she once asked about thaun, then the Prophet replied:

{ أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ ، فَلَيْسَ مِنْ عَبْدٍ يَفْعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا ، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ } (رواه البخاري)

*"In the past tha'un was a punishment sent by Allah to whomever He desired, and Allah made it a mercy for the believers. No servant who is afflicted by tha'un then restrains himself in his land patiently while realizing that tha'un will not hit him except what Allah has set for him, but for him a reward like the reward of a martyr."* (H.R. Al-Bukhari). (Al-Bukhari, 1998)

Ibn Hajar Al-'Asqalani concluded that the essence of tha'un is a lump that appears due to blood explosions to the organs of the body until it is damaged. Other diseases that arise due to polluted air are also called tha'un as a form of majaz (metaphor) because there are similarities that are the number of fatalities caused by both. (Ibnu Hajar Al-'Asqalani, 1998)

The hadith above explains that Allah sent down the plague as a form of punishment for the previous peoples such as Israel, while the plague that befell the believers of the prophet Muhammad's people was the mercy and reward of martyrdom from Allah. Mercy for his pain becomes the eraser of his sins and the reward of martyrdom is obtained for him who is patient, isolated, and believes what befalls him is God's destiny that has been set for him.

2. Another hadith about the victims who died from the tha'un outbreak counted as martyred is the hadith of Abu Hurayrah in The Muslim Shahih:

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : { مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟ } قَالُوا : يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ ، قَالَ { إِنَّ شُهَدَاءَ أُمَّي إِذَا لَقِيَهُمْ قَالُوا فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ : { مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ ، وَ مَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ ، وَ مَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ ، وَ الْعَرِيقُ شَهِيدٌ } (رواه مسلم)

*Abu Hurayrah said: The Prophet (peace be upon him) asked (his companions) "Who is the martyr among you?" They replied, "The one who dies on the battlefield is the martyr of the Messenger of Allah." The Prophet replied "If so few of my people are martyred", they asked "Then who are they? Allah's Apostle?", he replied "The one who died on the battlefield is martyred, the one who died in the way of Allah (not because of war) is also martyred, the one who died because of tha'un (plague) was martyred, the one who died of stomach pain was also martyred, And the one who drowns is a martyr."* (H.R. Muslim). (An-Nisaburi, 2000)

The scholars argue that the conditions of death in the above hadith are counted as martyrdom by Allah because of the ferocity and excruciating pain it causes. The purpose of martyrdom here is that they in the hereafter will be rewarded like the martyrs who died on the battlefield even though in the world they were bathed and washed. The martyrs are divided into 3 kinds, the first martyrs in the world and the hereafter are those who are killed in the war against the infidels, the two martyrs in the hereafter are those mentioned in the hadith above, the three martyrs in the world not in the hereafter are those who thirst for the spoils of war (ghanimah) or die while fleeing from the battlefield. (An-Nawawi, 2003)

3. Hadith on the quarantine order of the region (Lockdown) during the outbreak of the disease:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : { إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا } (رواه البخاري)

The Prophet said, *"If you hear of a plague in a region do not enter it, and if there is a plague where you are, do not leave it."* (Al-Bukhari, 1998)

The hadith above is very relevant to the term lockdown or quarantine area set by several countries in the world today in an effort to reduce the rate of transmission of the Covid 19 pandemic. In the hadith of the Prophet (peace be upon him) not only forbids his people to enter the area exposed to the plague, but forbids the inhabitants of the exposed area to get out of his territory so that the plague does not spread to other regions, this proves the miracle of the Prophet Muhammad (peace be upon him) in the field of medical science. Even Aisha (r) likened people who fled from areas exposed to the plague like fleeing from the battlefield which is a

great sin. Some scholars allow him to leave the area exposed to the plague with the intention not to run away from God's destiny and do not believe that his escape saved him from death. As for going out for urgent needs such as treatment, it is permissible, and it is recommended for those who are positively affected by the outbreak to go to distant areas such as mountains. (An-Nawawi, 2003)

### CONCLUSIONS AND SUGGESTIONS

Islam is a religion that regulates all aspects of human life including during the outbreak through the hadiths of the Prophet SAW. To all Indonesian people, especially the people of Karawang Regency to always be aware of the Covid 19 virus, not even though they have been vaccinated, still wear masks and always comply with health protocols set by the government.

### THANK YOU

Alhamdulillah, all praise belongs only to Allah and shalawat to the Prophet SAW. We thank all those who support this activity, among others: Rector of Singaperbangsa Karawang University (UNSIKA), Chairman of LPPM UNSIKA and its ranks, chairman and jama'ah Majelis Ta'lim Miftahul Jannah Cilamaya Village, as well as all parties who have contributed so that this event can run smoothly. May Allah reward you with a double kindness, amen.

### REFERENCES

- Ahsin Sakho Muhammad. (2019). *Tafir Kebahagiaan*. PT Qaf Media Kreativa.
- Al-Bukhari. (1998). *Shahih Al-Bukhari*. Bait Al-Afkar Ad-Dauliyah Li An-Nasyr.
- An-Nawawi. (2003). *Shahih Muslim Bi Syarh an-nawawi*. Mu'assasah Qurthubah, al-Fârûq al-Hadîtsah Litthibâ'ah Wa `an-Nasyr.
- An-Nisaburi, I. A. A.-H. M. B. A.-H. bin M. A.-Q. (2000). *Shahih Muslim*. Dar As-Salam Li An-Nasyr Wa At-Rauzi'.
- Debibik Nabilatul Fauziah dan Yayat Herdiana. (2021). Pendidikan Wanita Dalam Al- Qur ' an Perspektif Ahli Tafsir Dan Relevansinya Dengan Pendidikan Agama Islam. *Hawari: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 2(2), 54–67. <https://journal.unsika.ac.id/index.php/hawari/article/view/6095>
- Farhan, F. (2021). *Tujuh Pekan Sudah Karawang di Zona Merah, Ridwan Kamil; Tracing Telat, Kasus Jadi Banyak*. Regional.Kompas.Com. <https://regional.kompas.com/read/2021/01/29/23081561/tujuh-pekan-sudah-karawang-di-zona-merah-ridwan-kamil-tracing-telat-kasus?page=all>
- Fauziah, T. N. dan D. N. (2013). Pengenalan Metode Takhrij Hadits Dalam Upaya Meningkatkan Kompetensi Dosen Fakultas Agama Islam (Fai) Universitas Singaperbangsa Karawang (Unsika). *Passion of the Islamic Studies Center, Vol.2*(No.1), hlm.110-119.
- Ibnu Hajar Al-'Asqalani. (1998). *Fath Al-Bari*. Dar Al-Hadits.
- Nabilatul, D., Herdiana, Y., Wahyuna, Y. T., & Bariah, O. (2021). *Takhrij and Terms of Hadith Concerning Pandemi as Educative Information for the Community*. 18(4), 3484–3495.

## APPENDIX



**Figure 1.** Socialization and Education of the first speaker



**Figure 2.** Socialization and Education of the second speaker